

## CHURCH NOTICES.

(These notices are given in the office of the State Journal by 2 o'clock Friday afternoon. Unless otherwise noted in this column services will be held at 11 o'clock in the morning and 8 o'clock in the evening.)

First Congregational church, Seventh and Harrison streets; Arthur S. Henderson, D. D., pastor. Morning service subject, "No Hyphen in Christian Loyalty." Evening, "Demas the Deserter," a study in actualities, speculation in possibilities.

First English Lutheran church, Fifth and Harrison streets; M. F. Trosell, pastor. Morning sermon by the Rev. S. G. Hefelbower, D. D., of Washburn college. Evening sermon by the pastor.

First Presbyterian church, Eighth and Harrison streets; Stephen S. Eddy, pastor. The Rev. Conrad Vandevy, of Emporia college, will preach tomorrow and evening. Morning subject, "The Revelation at the Well." Evening, "Emotion in Religion."

First Methodist Episcopal church, Sixth and Harrison streets; Benjamin Young, D. D., pastor. Morning sermon subject, "A Christian's Business." Evening sermon by Bishop W. F. Anderson, of Cincinnati, Ohio. Walnut Grove church and the First church unite in this service.

Grace Cathedral, Eighth and Taylor streets; J. P. deB. Kaye, dean; G. M. Geisel, canon. Holy communion at 10 o'clock in the morning. Regular morning service. Vesper service at 8 o'clock. Special music.

First Baptist church, Ninth and Jackson streets; Robert Gordon, pastor. Morning sermon subject, "The Face of Jesus." Evening, "When a Man Comes to Himself."

Church of the Good Shepherd, Laurent and North Quincy streets; John C. Petrie, minister in charge. Matins and sermon in the morning. Evening service at 8 o'clock, vespers and sermon.

Cathary Chapel, Lake street near Third; J. C. Petrie, pastor. Vesper service at 8 o'clock, preceded by Sunday school.

Central Congregational church; Chas. M. Sheldon, pastor. Communion and reception in the morning. "Every-member-present" service. Evening, sermon by the Rev. Willis Goldsmith, "The Enemies of America."

First German M. E. church, Fifth and Taylor streets; A. J. Rose, pastor. Morning service at 10:45 o'clock. Sermon subject, "A Gospel Preached Not After Man." Evening, "The Secret and Known Things."

Westminster Presbyterian church, College avenue and Hunter streets; Keith Ward, pastor. Morning sermon subject, "What Jesus Thought About the Holy Spirit." Evening service, conducted by the young people of the church. Sermon subject, "Help and Helpers."

Potwin Presbyterian church, Fifth and West streets; H. L. Nelson, pastor. Regular services morning and evening. The C. E. society conducts the evening service.

Epist Church of Christ, Scientist, Eleventh and Polk streets. Lesson subject, "Satan." Evening service at 8 o'clock. Wednesday evening meetings with testimonials of Christian Science healing.

First Swedish Baptist church, Fourth and Fillmore streets; C. A. Aalsten, pastor. Regular morning service. Evening service conducted by Evangelist Eric Hallden.

Abundant Christian church; Mrs. Clara H. Hazelrigg, pastor. Morning sermon subject, "Music, Its Place and Power in Worship." Mrs. J. C. Howes will give a series of illustrative hymns.

Central Park Christian church, Sixteenth and Central Park avenue; R. P. McPherson, minister. Morning sermon subject, "Love the Fulfilling of the Law." Evening, "The Object of the Divine Light."

Lowman M. E. church, 1191 Morris avenue; W. M. Balch, pastor. Morning sermon subject, "The Good Shepherd." Evening, sermon by the Rev. Claudius B. Spencer of Kansas City, editor of the Central Advocate.

Swedish Bethel Mission church, Sixth and Harrison streets; A. Liljengren, pastor. Sermons morning and evening by the Rev. H. O. Miller, of Stockholm, N. Dak.

First United Presbyterian church, Eighth and Topeka avenues; Edgar P. Smith, pastor. The Rev. J. A. Ranwick will preach in the morning. Evening subject, "The Most Important Step in Life."

Oakland M. E. church, 383 Chester

## THE DIVINE RIGHT TO RULE!

(By J. M. Shepherd.)  
635 Morris avenue.

Lord, art Thou not from everlasting—One—The great Eternal Cause—the Great Sun—Whence followed worlds and swung them into space, And order brought and beauty out of chaos, And called the consummation Thy first day? Nor help obtained, nor word of others sought, Of those who might Thy glory, late dispute; Then that chance did not ought to rivals, rare, Enticed up with pride didst impious rebel, To ever disturb Thy undivided power; I thank Thee, Thou didst hold Thyself aloof, Since in Thy image lordly man didst make; To follow in Thy steps and e'en retake, The world for Thee, to rule, divine, infinite—And of the Right of Kings give obvious proof.

Thou knowest not from conflict, nor from fact, What opposition meant, nor ominous act; When, lo, upon the peaceful scene appeared One whom Thou gavest rule, supreme, o'erhead; Enticed up with pride didst impious rebel, When Abdiel and all the cohorts "menc the good," 'Gainst this Abaddon in flaming legions stood, And joined in battle in ethereal space, And mightily prevailed; and there place Celestial for these Thy vaunted foes; But from the city whose gates are set with pearl, Him who didst lead, Thou dost unfeeling hurl, With his confederates with thee to the world, Along good and evil here, for time disposed.

Nor didst Thou propose, nor e'en instigate, That man should be a creature of mere fate, When Thou didst give full sway and artfulness To this Archangel of all Thy holiness, And bound his power only by Thy own; And made him prince of all the earth and air, To work in man his own deceptive power; And, as of old, so since—and everywhere—Mankind are his weakest victims; and there place Celestial for these Thy vaunted foes; But from the city whose gates are set with pearl, Him who didst lead, Thou dost unfeeling hurl, With his confederates with thee to the world, Along good and evil here, for time disposed.

For though Thou dost lift up whomever Thou wilt, And cause, in turn, Thy purpose to fulfill, Without respect to person—with each deal—Where'er his good or others' was or woe, If such do justify Thy sovereign ways; Then Pharos didst raise up to power, And name Cyrus and set for him an hour, And Belshazzar, the great Olden King, And glory to their prowess he came bring; And Moses, David, Saul and Solomon, Who swayed a scepter and held down a throne.

Didst give illustrious reign among Thy own; Until, at last, the Long Prefigured came, To justify the ways of God to men. And, Lord, may it not now, in truth, be said, That all the righteous blood, unholy shed, From Abel to the Cross, by Him was laid, At His people's door?—The charge He made, Who asks if faith shall live till His return? For what more to extort homage of men, Did Epiphany, the illustrious Syrian Son, Or Alexander, the great Macedon, Or Herod, Nero, or Diocletian, Or more of evil augury e'er presage? And what the "holy wars" and crusades more, Than honors seek to add, and kingdoms store, And land estates, for e'er exempt by law, As rigorous as in the Dark Ages.

In nineteen hundred, A. D., what can be done, To bring abiding peace—good will to men, And help this promised consummation on, More than our sires in ages past and gone—May we not ask ourselves with deep chagrin? For what less of Caesar—Napoleon—is that of late throughout the Old World zone, With dynamite deep laid in submarine, And bare wires lived by electric machines, And ponderous warships—numbers unknown? Let aircraft answer and deep trenches tell, And apophysis guns purged with fumes of hell, Let speak the legends who so loyal fell, By these engines of pandemonium.

And shall our answer to all this distress Be untold millions for "preparedness"? For selfish rule thus deftly change our plan, And show our inhumanity to man, In disregard of a peaceful world? As if to justify all wanted crime, To come to power down through all hoary time, And stand apart as to the manner born—Of greater glory be thus early shown? For sheer lack of moral force and fitness? Long live "The Stars," to rule o'er every land, With moral sway and prayer's uplifted hand—For Christian precepts to forever stand, Before a world engulfed in wretchedness.

avenue; A. E. Peterson, pastor. Morning sermon subject, "Hearing as It Affects Character." Evening, "Anchor—Where?"

German Evangelical St. Paul's church, Third and Hancock streets; G. H. Krugger, pastor. Preaching service and installation of officers in the morning.

Spiritual Temple Builders, 122 East Sixth and Quincy; Rev. G. K. Hartman, pastor. 11 a. m. subject, "Spiritualism Against All Wars."

First United Brethren church, corner Twelfth and Quincy; Rev. G. K. Hartman, pastor. 11 a. m. subject, "Spiritualism Against All Wars."

## SEVEN SENTENCE SERMONS

We are workers together with God; do not let us forget God.—Francis Murphy.

Abstinence is favorable both to the head and to the pocket.—Horace Greeley.

It is the mind that maketh good or ill. That maketh wretch or happy, rich or poor; For some that hath abundance at his will Hath not enough but wants in greater store; And other, that hath little, asks no more; But in that little is both rich and wise; For wisdom is most riches; fools therefore They are, which fortunes do by vows debase, Since each unto himself his life may fortune.—Edmund Spenser.

We can get out of certain errors only at the top; that is, by raising our minds above human things.—Joubert.

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.—1 John 4:7.

I am glad to think I am not bound to make the world go right, But only to discover and to do With cheerful heart the work that God appoints.—Jean Ingelow.

The eternity, before the world and after, is without our reach; but that little spot of ground which lies betwixt those two great oceans, this we are to cultivate.—Burns.

## BOWSER KILLS IT

Why Woman Suffrage Received an Overwhelming Defeat.

From the very first Mrs. Bowser had been champion of woman suffrage. She has attended very few public meetings in behalf of the cause. She has not shouted on the street corners. She has not allowed her name to appear in the public prints. She has conducted what may be called a solemn campaign, but one that left no doubt that she was on the right side of the fence.

Mr. Bowser, on the contrary, until very recently has conducted no campaign at all. He has been almost indifferent to the great question. On occasions he would be a champion of the suffragettes; on others he would remark that women have been several thousand years without the right to vote. It wouldn't hurt them any to wait several thousand years longer. Now and then he has uttered the case of Solomon and his thousand wives. He was a tyrant or a boss, and yet not one of the thousand wives dared as much as to hint that she wanted the legal right to vote him out of office and vote somebody else in.

Last fall, when the women of New Jersey, Pennsylvania, Massachusetts and New York began their vigorous campaigns and were riding about in automobiles equipped with tin or making eloquent appeals on street cars, Mr. Bowser became excited. He decided within an hour's time that the woman of America should vote. He called man a tyrant for keeping his foot on her neck. He would be one to give that tyrant something to sit up and think over. He found more than fifty reasons why every woman in the land should wash the breakfast dishes, put on her hat and ride down to the polls and cast a vote for a mighty change in man's way of running things.

With Mr. Bowser, as we all know, to think is to act. Mr. Bowser thought and he acted. In going home he came across a corner meeting of suffragettes. A woman who was a fair speaker was making an appeal to the score or more of Eskimos, Laplanders and Turks, who had just landed and hadn't yet time to learn the English language. They were standing at her blankly and was wondering if she was telling them to go back home and resume their fishing, or advising them to pitch in and take their share of the political graft that was to be divided up on every corner, when one of the leaders of the movement approached Mr. Bowser and said: "You are an intelligent man, sir, and I believe you have our cause at heart." "You are right, sir," he replied as he raised his hat.

"I felt that I was, and perhaps you would do us a great favor. When the lady is through with her remarks will you take her place, and make a stirring appeal to this audience? Let them understand that it is a party of men favor us and are willing to do all they can. Providence will bless you if they do."

Mr. Bowser was taken off his feet by the request, but we know him to be a man who will call a bluff every time. Some Persians, Egyptians and Chinese came up just then, and he hesitated for a moment and then the speaker's got out of breath and cut her speech short, and took her place. What he said to the crowd in the next ten minutes may have convinced them that every woman in America including chambermaids and cooks should have the right to vote twice on election day and maybe it did not. He was cheered when he came to the end of his remarks.

Most of the audience and he had learned that one of our customs was to cheer a man who shot off his mouth in public.

Mr. Bowser reached home a new man, and as soon as dinner was over, he said to Mrs. Bowser: "I have won your cause for you. Woman suffrage will win at the polls tomorrow by a majority of millions."

"What do you mean?" she asked. And he told her about the meeting on the corner—the Eskimos—the Laplanders—the Turks—the Egyptians and the Chinese.

He told of his fervid speech and the way they absorbed it. He told her of how the welkin rang with cheers as he stepped off the soap box and he thought he saw a shade of disappointment come to her face instead of one of eagerness and delight, as she got ready to ask him:

"Fellow-countrymen: We have wives and daughters and mothers and sisters. The man who disputes this fact is a liar and a scoundrel. They are women. They belong to the sex which Herod 'cleared the temple' and regarded as no more account than the tails of their own cats. They are women. They beat them; they made slaves of them. In their days a wife dare not sit in the presence of her husband unless she had a special invitation and a card of admission to pass her in. Her place was in the woodshed."

"Here I paused for a moment in my breath," said Mr. Bowser to Mrs. Bowser, "and I realized that I had made a good start. So I flourished my arms and went on."

"What is a woman? Who is a



woman? Is she a slave or an angel? Was she born brainless as some vile scoundrels contend, or was she born with forty times the good sense of any man among us? Because we men have got the power in our hands, shall we then work up a fierce look in the head, spit in her face and larrup her with the rawhide because she forgets to feed the pigs? No! Never! The man who wants to keep women down deserves to be run over by a saw log and flattened out. She must not be driven with blows and curses out to milk the calves amidst a howling blizzard. The man who says she must have to face me after this meeting is over!"

"Here," explained Mr. Bowser, "I flung up my right arm, and then my left and working up a fierce look in the head, spit in her face and larrup her with the rawhide because she forgets to feed the pigs? No! Never! The man who wants to keep women down deserves to be run over by a saw log and flattened out. She must not be driven with blows and curses out to milk the calves amidst a howling blizzard. The man who says she must have to face me after this meeting is over!"

"Go on," she replied. "Then I said that every man who would not vote to give the women the ballot, should be hung to a limb with a log chain. I advised your sex if they could not get their rights otherwise, to poison their husbands, sons and brothers off, and to burn every town, village and city in the land. I told them to work up a fierce look in the head, spit in her face and larrup her with the rawhide because she forgets to feed the pigs? No! Never! The man who wants to keep women down deserves to be run over by a saw log and flattened out. She must not be driven with blows and curses out to milk the calves amidst a howling blizzard. The man who says she must have to face me after this meeting is over!"

It was half a minute before Mrs. Bowser answered. She said: "Mr. Bowser, your intentions were good but I wish you hadn't spoken on this occasion."

"What! What! You are a Suffragette!"

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**LESSON XXII.**  
Part VI. Third Period of the Galilean Ministry, concluded. In Capernaum and Jerusalem.

**Great Review.**

1. Name the five parts of the Life of Christ as given in these lessons?

2. What was the opening for Part VI?

3. What was your first thought concerning the Transfiguration?

4. What miracle did Jesus do after He came from the Mount of Transfiguration?

5. The shekel in the fish's mouth. Mt. 17:24-27.

6. Discourse on humility and forgiveness. Mt. chap. 18. Mk. 9:33-36. Lu. 9:46-50.

7. Christ at the Feast of Tabernacles. Jo. 7:1-52.

8. The woman taken in adultery. Jo. 7:53-8:11.

9. Discourse on the Light of the World. Jo. 8:12-20.

10. Discourse on spiritual freedom. Jo. 8:31-36.

11. Liked and hated. Jo. 8:12-20.

12. What miracle did Jesus work directly after the Feast of Tabernacles?

13. What position did Jesus assume toward the Temple and the tax?

14. How did He illustrate His words?

15. What did He say of those who cause others to do wrong?

16. How did He illustrate the Father's care for them?

17. What did He say about the limit of forgiveness among Christians?

18. What was the parable of the King who reckoned with his servants to illustrate?

19. What judgment was pronounced on the Pharisees?

20. What did Jesus's brethren urge Him to do and why did He not do it?

21. How did Jesus go to the feast of the Jews and what did He do there?

22. What question was raised against Him, and how did He answer it?

23. How did He illustrate His words?

24. What three opinions of Jesus did His words induce among the people?

25. What is a woman? Who is a

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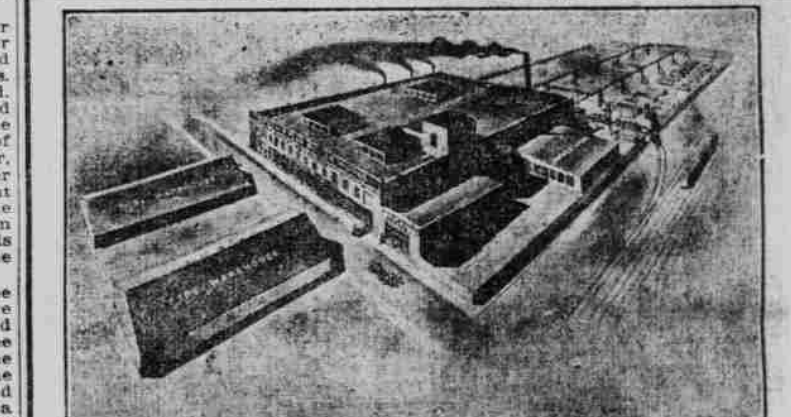
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6:35 a. m.	6:35 a. m.	10:10 a. m.	12:50 p. m.
6:55 a. m.	6:55 a. m.	10:25 a. m.	12:55 p. m.
7:15 a. m.	7:15 a. m.	10:40 a. m.	1:10 p. m.
7:35 a. m.	7:35 a. m.	10:55 a. m.	1:25 p. m.
7:55 a. m.	7:55 a. m.	11:10 a. m.	1:40 p. m.
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